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STUDIES IN THE BOOK OF JOB.

By Rev. C. H. Rowland,
Franklin, Va.

The Broadening of Man's Views of the
Providence of God.

(The first of a series of Bible studies by Rev. C. H. Rowland, Franklin, Va., before the Eastern Virginia Conference at Berkeley, Va., Nov. 2-4, 1910. The other two studies will appear in The Sun shortly. The studies are of great worth and will receive, as they deserve, a wide reading.—Ed. Sun.)

I. RELIGION AND PROSPERITY.

This Conference last year requested that I deliver a course of Bible studies at this session, and I have endeavored to comply with that request. The book of Job has been selected, but the Book contains so much material, that it will be very difficult to analyze the book without extending the work too far for the present occasion. It has been my purpose to emphasize some of the general principles found in his writings, and to make application to modern life.

It is generally believed that the book of Job is more ancient than any other composition in the Bible, excepting the Pentateuch. The early Christian fathers and the earlier Jewish rabbis accepted the book as historical. While the author was dealing with historical facts, he came forward with a moral and religious object. It seems to have been the author's purpose in his work to widen men's views of the providence of God, and set before them a new view of suffering.

The description of Job is simple and suggestive. In his character is shown that high integrity which never fails to command respect. He was just and upright, "feared God and eschewed evil." His love for his family was beautiful, and expressed itself in highest form in his solicitude for their character. "As priest of his family he carried them upon his heart before God, lest by any chance in the midst of their festivity they should commit sin against Him." We are told that he possessed great wealth, and from the references made to his wealth, we believe it was rightly used.

We learn three things about the greatness of Job's character, and in order of their importance.

1. His attitude toward God. "He feared God, and eschewed evil."

2. His relationship to his family. "When the days of their feasting were gone about, that Job sent and sanctified them."

3. The proper use of his vast wealth. "I was a father to the poor: and the cause which I knew not I searched out."

A wealthy man maintaining his integrity caused a council in heaven. Dr. Morgan says, "Heaven is seen in argument with hell about earth. God is heard speaking in defence of man against Satan." We see the good and bad things appearing before God, and reporting to Him, and we learn that the enemy is permitted to work out his malevolent purposes always under control. God called attention to His servant Job, and gave His estimate of man. "Hast thou considered My servant Job? for there is none like him in the earth, a perfect and an upright man, one that feared God and escheweth evil." Satan's reply showed his estimate of man. "Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." The enemy tried to prove that Job's religion was pure selfishness, for he said, "Put forth thine hand now and touch all that he hath, and he will curse Thee to Thy face." The trials of Job teach us that man cannot serve God selfishly, and Job becomes a representative man in the economy of heaven.

God has never ceased to have a people in the world from the beginning to the present time. They stand in covenant relation to him. In vain will we give him anything else. Flocks, gold, silver, church-edifices; he takes them to the one side, and waits for us to give ourselves, our hearts, understanding, body; this give, for it is the only portion He will accept. If we give

ourselves to Him; he will give Himself to us. If we give our hearts to Him, He will purify them from all their defilements, and abide in them.

We need to learn that God will keep the feet of those who walk in his paths, for we read in the Word, "He will keep the feet of his saints." He will not keep the feet of those who simply seek to be kept from eternal perdition; but of those who wish to be kept from all steps that accord not with the glory of God. He will keep the feet of those who commit all their steps unto his keeping. But, God will not keep even His saints from trials, privations, bereavements, worldly losses, perplexing combinations, inward conflicts, the tongue of slander and the misjudgment of friends. He will keep them under conquerors.

The good man's life is a struggle of the outward with the inward. The outward, in one form or other, threatens to get the better of man. Job said, "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. "On this great contest and agony the real interest of life, and all its tragedy depend. It delights the best feelings in man to see the victory of the soul over riches and prosperity. In the case of many, take away their surroundings, and they are nothing. The picture is worthless apart from the frame. Others are great in any circumstances. They do not make the man. It is the man who makes them interesting. They may change, they may be reversed; the man remains the same. "My lips shall not speak wickedness, nor my tongue utter deceit," said Job.

Under the Old Testament economy a large family was promised as a special recompense to the pious. Children are among the most precious of Heaven's gifts. Job was blessed with a large family, for we read, "And there were born unto him seven sons and three daughters." It must have been a happy home, for they seemed to form a cherry and genial household. Innocent festivity is neither

unbecoming nor religious, for man was not made to mourn, but God's people are commanded to rejoice evermore. His family were mirthful, yet they were harmonious and united. Few things on earth are more beautiful than families whose members are endeared to one another by reciprocal affection.

There is no doubt that Job was solicitous about the gaiety and merry-making of his children, while innocent in themselves, they have a tendency to cause the heart to forget God. For those who frequent social banquets and indulge in the world's delicacies are apt to become lovers of pleasure more than lovers of God. As a man who "feared God and eschewed evil", Job could not fail to be concerned about the social behaviour of his children. He was constrained to have respect to their spiritual and eternal welfare. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually." Even more is it the duty of a parent to train up his sons and daughters in the nurture and admonition of the Lord than to provide for their home-comforts, education and settlement in life.

Here is a father who did not spare pain nor expense about the religious education of his children. He did not worship God, and allow his children to go astray as did Eli. Divine worship was maintained with unwearied regularity at his home. And he did not believe that his responsibility for his children terminated with their childhood, but he endeavored to promote their welfare after they had arrived at the stage of manhood and womanhood. Religion and prosperity, though not commonly conjoined, are by no means incompatible. God's people should aim at the possession of a piety which is "perfect and entire, wanting nothing." (Continued on page 5.)

EDITORIAL.

pray, that ye enter not into temptation." We find ourselves watching and watching and watching others lest they enter into temptation, or lest they do that which we disapprove.

"Would the gods some power give us

power, as the girl we quote. Mother, year, rubber; Guggenheimer, smelt- ing. Nothing but a refinery could able to measure the heights and have transformed these men and the depths of it in this world. But made them magnates in so short a time. All men, claims the writer it, none that does so much in referred to, who have built im- shaping the destinies of men, wo- men and events about us.

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ENTERING INTO TEMPTATION

(Watch and pray, that ye enter not into temptation.—Matt. 26:41).

So very often do we enter into temptation before we begin to pray. After we are in, and overwhelmed by the deluge of our own folly, we then begin to pray. The other day a man sitting in the lobby of a hotel, in the presence of several, said he could not pray, had never tried, did not believe a man could pray until he "had been saved by grace." Then that man went out and got drunk. He was carried to an upper room in that same hotel in a drunken stupor. A few hours later he was intensely, deathly sick. Right then, and there, that man prayed, "O Lord, have mercy on my poor soul." "O Lord, do have mercy on me." The fellow was sick and thought he was going to die. "Live bowed and God had been had he prayed as earnestly and as desperately before he went into the temptation, "that he might not be led into it," as he did afterwards to be delivered of its awful consequences, his prayer would have likely availed him. It is much easier to be kept from temptation than to be kept from the consequences, once the tempta- tion is entered into.

Our Lord's prayer was not de- livered from temptation, but by real force that counts in this world any manner of means. It was "lead us not into temptation." That was prayer before the tempta- tion was entered into. And so here, elsewhere in the Word, "that ye enter not into tempta- tion."

If the truth of this one text could get lodged in every mind what a different world this would be. Suppose we, all of us, could form the one single habit of watching diligently and praying fervently before we begin the day's duty, "that we shall not this day enter into temptation." That single habit well fixed and formed would revolutionize society and abolish three-fourths of human suffering and nine-tenths of the corruption and vice and crime with which we are cursed.

Do you know, reader, how much of your time you spend watching others, and how very little watch- ing yourself? This watching that the Savior enjoins applies to self. has reference to one against one's own temptations. "Watch and if they do not write with their

to watch ourselves as others watch us. We enter into temptation step by step, never by leaps and bounds. A very significant sign was placed over a saloon door some time since. It ought to be over all saloon doors, and over all doors that lead to ruin. W. R. Clarke, in the Sunday School Chronicle, relates it: In making some alterations in a saloon, it was found that the bottom step to the entrance was in such condition as not to be safe. It was propped up temporarily, while busi- ness went on and repairs were being made elsewhere, and this sign was chalked up in large letters in the door, "Mind the first step." What a world of woe and ruin would be spared if only we would heed that injunction—mind the first step.

MOTHER-POWER

In an address not many weeks prior to her death recently at the age of ninety-one, the venerable and beloved Julia Ward Howe uttered a truth worth telling again and again when she said that the mother-power, even that quiet, gentle power that controls and di- rects in the home. Mother-power, that is the real power that moves things round about us. That was of saying, what Napoleon said of France, to the effect that, what France needed for its safety and security was "purer and better mothers."

I saw a letter the other day from a daughter who had finished her college course and had gone out in the world to "earn her living" and guides me now, dear mother, is your counsel, and that which carries me on and bids me be brave is your love, and And a thousand girls and a thousand boys are all condensed in the one who go out into the world year by year to try for themselves the ways of fickle fortune, feel in their hearts his multi-millions refining oil; said, and everybody knew then it Havemeyer, refining sugar; Good-

CONFERENCE AT PLEASANT GROVE

On Tuesday, November 22nd, at 9:30 a. m., the North Carolina and Virginia Conference will meet in annual session with Pleasant Grove Church, Halifax County, Va. This is possibly the largest, handsomest and most comfortable country church in the Conference, and its membership, with their friends, will give cordial greeting and royal entertainment to all who attend the Conference. There is just one condition: The church desires to know how many are coming, and whether on private conveyance or by rail. The church is about five miles from the nearest railway station and it is desired that there shall be ample accommodations from the station to the church, and there certainly will be for those who are going by rail will write Mr. W. O. Farmer, R. F. DeLo News Ferry, Va. As Conference opens Tuesday at 9:30 a. m. ministers and delegates who are to be at the opening will have to start soon to arrive at News Ferry at 8:12 from the north and at 8:56 from the south, Mon- day, Nov. 21. The next day's trains will arrive at 10:09 from north and south Tuesday a. m., from which delegates can not reach the church before 11:00 o'clock an hour and a half after the opening. Both the Monday afternoon, and the Tues- day morning trains will be met with ample conveyance, however, if those who are going will write as above.

If all who are going will write as requested at once, or even two or three days beforehand, much trouble and inconvenience will be spared. I saw a letter the other day from a daughter who had finished her college course and had gone out in the world to "earn her living" and guides me now, dear mother, is your counsel, and that which carries me on and bids me be brave is your love, and And a thousand girls and a thousand boys are all condensed in the one who go out into the world year by year to try for themselves the ways of fickle fortune, feel in their hearts his multi-millions refining oil; said, and everybody knew then it Havemeyer, refining sugar; Good-

CURRENT COMMENT

Refining. A writer in a current magazine calls attention to the fact that the nation of soldiers, but of citizens, not of marksmen, but men of mark. We are trying in some fashion to teach and to preach Christianity, which means the spirit of peace. Christ was Himself The Prince of Peace. War is hell, Sherman

Therein is a moral. The refining business is worth while. That is the process, by which life itself be- comes useful and valuable.

In addressing the students at the opening of Elon College once, we heard Dr. W. W. Staley say, "Keep your eye on the boy who a few days after entering College begins to brush and clean up. He does not lay aside his home worn clothes and shoes, but gets out the brush and begins to clean off the dust and spots and wrinkles. Watch out for that fellow. The process of refining has begun with him, and if he keeps it up, him and without there will be some- thing worth while with him and the world will have need of him."

The world suffers today immeasurably from lack of refining—refined manners, tastes, morals. And the men and women worth while and in demand are those whom high ideals are refining, whose hearts and souls the Christian virtues and graces are beautifying, adorning, refining. The very highest premiums are placed upon re- fining.

Baus and Guns

We see it reported in the papers that General Leonard Wood said in a recent speech: "Every boy more than thirteen years old should be compelled to use a rifle as part of his school course. Then we should have a generation of crack marks- men. Military drill would be a part of compulsory education." Now in our thinking, General Wood is about as far wrong as it is pos- sible for a man in high and influ- ential station to go. About the last thing we want our boys in their teens to learn is to use rifles, and about the least and last quality we need to develop in our citizen- ship is that of being crack marks- men. We are not trying to rear a nation of soldiers, but of citizens, not of marksmen, but men of mark. We are trying in some fashion to teach and to preach Christianity, which means the spirit of peace. Christ was Himself The Prince of Peace. War is hell, Sherman

was so, and we know it now. We

do not want to train our boys for any sort of hell, but for heaven, not for making but for making alive. It is only to talk of abolishing war as King used to teach the soldiers.

THE SUNDAY SCHOOL LESSON

FOR NOV. 13, 1910

By Dr. W. C. Wickes

Temperance Lesson: Matthew 24:32-51.

Golden text: Watch and pray.

that ye enter not into temptation.

Matthew 26:41.

Now and then you find a judge on the bench who throws aside legal quibbling and goes to the bottom of things. Here is a case in point. A driver had been brought into court for cruelty to animals, for driving a mule galled on the back. Expert testimony and the silver-tongued lawyer were about to prove that the sore on the mule's back did not hurt in the least and were about to release the accused when the judge stopped the proceedings and enquired where the mule was. On being informed that the beast was without the court house door hitched to a wagon, the judge went out and his hand touched the sore spot on the animal's back. In half a twinkling an eye the dashboard disappeared. Another touch from the court's hand and the frame broke best well might demolished the wagon with his kicking. Returning to the bench the judge gave the very dictum: "With all due respect to your expert testimony, I find the accused guilty of cruelty to animals, \$50.00. I asked the mule if the sore hurt him and he said it did." And the mule knew. It is a mark of a gentleman to show proper kindness and respect to his inferiors. It is a mark of Christianity to be gentle, considerate, kind to all of God's creatures. Cruelty to animals is cowardly and a sin. Cowardly because the animal can't help itself, sin because cruel. A true Christian gentleman will not be unkind and cruel to the dumb hearts and brutes about him. These are God's creatures, and God holds us to account.

They drive away in the East. Virginia Conference of electing one of their ministered members to give a course each year of Bible studies to the Conference. Last year Dr. W. W. Staley delivered the studies in a series of four papers from one of the minor prophets. This year Rev. C. H. Rowland delivered the studies in a series of three papers from the Book of Job. It is a fine custom this Conference has instituted and the studies given both by Brethren Staley and Rowland were of the highest types of excellence. We give in this issue of The Sun the first of Brother Rowland's. The others will follow.

deal with rules, but rather with manly principles. His philosophy is the philosophy of life, which is gov-

erned by the spirit of life, in Christ himself.

The time of his coming has been a subject of speculation.

It has been the central theme of some cults and religious fanatics.

but of that day and hour knoweth God and man.

God only.

The conduct and deportment of people at the time of his coming will be the main line.

in the time of Noah.

People The heart is the seat of affections, devotions, aspirations, spiritual feelings, and worthy purposes.

carrying on all manner of natural and unnatural conduct.

The apostolic school as the means of the propagation of his teachings, he forewarned not to be suspended in preparation.

and forewarned them against the false notion that their pathway not should be at all times free from warning, nor will they have time for preparation.

As the flood reign of Charles I. the Virginia Assembly forbade all paid attorneys to practice in the courts.

As the prohibition was evaded it pres- saged that the attorney should take any compensation either directly or indirectly for his ser-

vice. Even this was evidently in- effectual, for in 1657 the House

debated whether it should regulate or undertake a regulation or total

ejection of lawyers' and as

Certain solemnly decided upon "total ejection"

Thereafter, any man plead- ing for another in court must take

oath that he was not receiving com- pensation.

any one taking compensation for legal services was liable to a fine of five thousand pounds.

Of course this merely embarrass- ed the practice of law as a paid

profession for a short time. What

now brings it to mind is news

that the Government has decided

to proceed against some other trusts

under the Sherman Act.

We are as prejudiced against

the trusts as the grandfathers were

Washington has as sapiently de-

cided that the way to deal with

them is not by regulation but by

"total ejection." The trusts, how-

ever, will no more be ejected than

the lawyers were. Knowledge of

this fact is not lacking among poli-

ticians. Only the courage to act

upon it is lacking. Who has the

political sand and honesty to pro-

pose the repeal of the Sherman Act

at the next session of Congress?

Watch your words lest you fall upon it.

Watch your actions that they may be good for God and hu-

Watch your thoughts for as a philosophy of life, which is gov- man thinketh so is he. If our thoughts are right and we will realize our thoughts in ideal con-

duct our lives will count for the glory of God.

Watch your conscience and some cults and religious fanatics keep it void of offense toward

God and man. So live that your conscience will not condemn you

that God will not bring you unto condemnation.

Watch your heart for out of the heart are the issues of life.

The heart is the seat of affections, devotions, aspirations, spiritual

feelings, and worthy purposes.

When lawyers worked for NOTHING.

Among other failings, the fathers of the country for more accurate

the grandfathers were bitterly prejudiced against lawyers.

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man.

Devotional.

THE TRIAL OF JESUS.

By Rev. S. Q. Helfenstein.

Jesus had spent his thirty-three and one-half years of earthly life with the sole purpose of doing the Father's will, and that purpose had led Him through scenes of toil, hardship, opposition and misrepresentation. From a merely human standpoint it appears that the trial to which He was subjected was a most inconsistent culmination of His earthly life. He had sought only the welfare of the race. He had come with the glad news of deliverance from sin. He had come with a heart yearning for the salvation of men. He had passed through His public and private life without a taint of sin. He had shown meekness, gentleness, love, truth, faithfulness and all other excellences of character under all sorts of conditions. He had displayed supernatural power, not for His own advantage, but for the good of man. He had poured out upon the Jewish church an infinite wealth of love, and that longing and yearning had found its highest expression in His unparalleled lament over Jerusalem. That His labors of more than three years should be unappreciated by those in whose behalf they were given was incalculably unfavorable, but when in addition, those who were the objects of His tenderest solicitude sought a judicial sanction of His execution, it was inexpressibly sad. Not only did he come "unto His own, and His own received Him not," but they sought by the most unscrupulous methods to secure His condemnation to death. The plotting of His enemies by the heartless cruelty of a professed friend, had at last brought Jesus apparently into their power. Their prejudice and rage would, no doubt, have condemned Him without a semblance of a trial had they not feared the people.

There is a pathos which attaches to our Lord's experience at this time. Those disciples whom He had chosen early in His public ministry, who had left all to follow Him, who had been the especial objects of His love, who had declared their allegiance to Him, who had expressed their conviction that He was the Son of God and who had seen displayed again and again His divine power, at the moment when

friendly sympathy would have counted for much, forsook Him. One of the twelve was a traitor, and the other eleven left Him.

The sentence of death had been determined upon beforehand by His accusers, and the steps that were taken to secure a semblance of legality for the proceedings were simple to make it appear that justice had been done. Almost to a man the Sanhedrin, the highest council of the Jewish church, was against the prisoner. Pilate, the Roman governor, and the judge who could pronounce the sentence of death, was a place-holder. Although he had right ideas of justice and was convinced that Jesus was innocent, he feared to act against the demands of the mob. There was a blindly prejudiced mob demanding His death. There was a judge who would act from policy rather than principle. There was accusation ungrounded and false. There was an utter absence of testimony bearing upon the charge. That there was a better side to Pilate's nature there is no doubt, and it is clear that his wife was disposed to be just, but in spite of all Pilate spoke the word that made Christ's crucifixion possible. We are accustomed to say that Christ was on trial before the council and before Pilate, and so in the technical sense He was; yet we are disposed to think that the Jewish nation itself was on trial as was also Pilate. The condemnation of Jesus was secured and His execution followed, but the Jewish leaders condemned themselves and passed upon themselves the sentence, "His blood be on us, and on our children," which had its fearful execution a few years later, and Pilate who thought he had saved his life politically in the condemnation of Jesus soon found that he had lost it. At best the trial of Jesus was but a mingling of hatred, self-interest and insincerity. A court of justice that would admit of such practices would be censurable to the extreme degree. Jesus came forth from the trial condemned, but unscathed. The declaration was drawn from the Roman guard after the crucifixion, "Truly this was the Son of God." From the trial and from the grave He came forth triumphant, the almighty and ever-living Christ.—In Bible Class Quarterly.

GOD IS OUR HELPER.

Ignorance and superstition look on the mysterious forces in nature

and above nature as hostile forces, or at least uncertain powers to be doubted and dreaded. The Bible gives us a more cheerful view. According to this Book the invisible world is a friendly world. God is man's friend and the angels are our allies in the battle of life.

This encouraging truth is applicable to all needful work. We are not left to work alone. The farmer does not labor alone. He sleeps at night, after the toils of the day, and the seed which he has planted grows while he sleeps, he knows not how. God gives life to the seed, fertility to the soil and sends the early and the latter rain. The physician, if he be an intelligent and scientific man, may do something for the sick, but he cannot heal the sick alone. Some mysterious force which he cannot understand must come in to give efficacy to the remedies he uses. Who established the connection between certain substances found in nature and the health and strength of the body? God ordained this mysterious relation and He helps the physician heal the sick.

The business man does not work alone. He must follow fixed laws of trade which he did not ordain. Happy if he can discover them, and thrice happy if he is willing to obey them. But woe to him if he, in his self-sufficiency, shall work against truth and justice. The more money he makes in that way the worse it will be for him. The thinker who traces the hidden ways of truth in nature and brings to light valuable and helpful secrets of life does not work alone. Some one thought all these things out before he was born. Some one ordained these helpful secrets of nature left them there to be discovered. It is God that gives the astronomer and the philosopher power to think and trace the thought of the Creator in the universe.

The laborer, the mechanic, the musician, the teacher, the politician are all workers together with God if they are faithful servants. They must all be in line with God's thought if they mean to reach the highest goal. The Lord is our helper, or our defeat is certain.

This is the secret of the success of men who have been called to labor and fight against tremendous odds. "The race is not to the swift nor the battle to the strong." He that is with us is more than all that can be against us. Gideon's army was out-numbered and out-

classed, but he prevailed, because the Lord helped him.

The other day a pastor found a Christian mother who, more than twenty years ago, had been left to fight the battle alone. She had three small children to care for. To support those children, to educate them and bring them up respectably in this world, where the weak are trampled down by the strong, in this age of expensive living, was a task which no woman could face without fear and trembling. But she did it. Those children are now grown, well educated, having all graduated from college and other schools and are filling profitable and honorable positions. They are among the good and useful citizens of the places where they live. But she did not fight this battle alone. The Lord was her helper. He who said, "I will strengthen thee, I will help thee," fulfilled His gracious promise to her because she trusted in Him.

Right may seem to be defeated and crushed, but it is only seeming. "Right is right since God is God, and right the day must win." No one was ever yet confounded who trusted in the Lord. In the Lord Jehovah is our everlasting strength.

Look to the highest for help. There are other helpers or others that offer help. The world offers to help men. Many trust in the world. Some trust in the evil, the injustice, the folly of the world. They are doomed to disappointment. There is a striking example in the Old Testament which the men of our day should heed. It is recorded of Ahaz, one of the kings of Israel, that "He said, Because the gods of the kings of Syria help them, therefore I will sacrifice to them that they may help me; but they were the ruin of him." This is a vigorous record. It should be carefully studied.

Some young men say, "The gods of this world help those who serve them. The dishonest, the unscrupulous, the selfish, the corrupt are the successful. They ride on the crest of the wave, they have more than heart can wish, they are crowned with glory and honor. We will serve their gods and they will help us also." But they are the ruin of them. Trust them not. Trust in the living God. His help may not come in thy way or in thy time, but His help is sure.—New York Christian Advocate.

AMONG THE CHURCHES.

NORFOLK LETTER.

Rev. Mc Howsare returned last Thursday from Troy, Ohio, where he attended the A. C. C. He brings a good report from the meeting.

They had a good day at the Temple yesterday. Baptized two at the morning service by sprinkling and at night 13 by immersion. They raised all deficits for the year and will go to Conference fully paid up in all departments. They are greatly encouraged at the Temple and have good reason to be.

At the Third Church yesterday we had Home Department day. The church had been tastefully decorated in Home Department colors.

The attendance was large and we had a good day generally. Bro. Hanson gave two of the best sermons he has given us yet. In the morning his subject was "Faith" and in the evening he considered "Man, the wonderful being that he is."

Next week I may be able to give some "high class" news items as we are to have an aviation meet here for three days, beginning tomorrow at 1 o'clock. A dentist is usually "looking down in the mouth" but almost every one hereabouts is likely to be looking up for the next few days.

J. W. Manning.

(Crowded out last week.)

CHIPLEY, GA., LETTER.

The district meeting of the Alabama Conference met with Beulah Church the 29th of October. Notwithstanding the cold weather, quite a number of the churches were represented and nearly all the preachers were in attendance. After the organization, which resulted in the re-election of the same officers the program was taken up and all the subjects were given full time.

Among those which deserve special notice is that of "The Relation of the District Meeting to the Conference." When we think of those steps of Conference, almost all of them, which have meant so much to the growth and development of the work; how they were thought out and discussed in the meeting, it is an easy matter to decide the relationship of the one to the other. Surely it acts as a

time-saver with Conference. Many of the people are glad when the time comes for the District Meeting.

The Sunday morning services were of special interest, which were composed of songs, Sunday school and a presentation of the Baraca work before preaching. The people at Beulah had something to offer on the last named subject for they have an interesting class. We hope this is a beginning and before long many of the Sunday schools will organize this work.

There was a committee appointed, consisting of Revs. J. W. Elder, C. W. Carter and C. M. Dollar, to divide the Conference into districts. This was done many years ago, before the Conference was divided into two. So it was thought advisable to district the Alabama Conference that the meeting may alternate from one district to the other.

The next District Meeting is to be held with the church at McGuire's Chapel on Saturday before the fifth Sunday in January, 1911. Rev. C. W. Carter, A. P. Hunt and J. W. Price were appointed to arrange a program. As the Chapel is one of the border churches the pastor and delegates urge that a good delegation from all the churches attend the meeting.

I will say before concluding this letter that we have just closed the best session of the Alabama Conference in its history. Some enthusiasm, and, I might say, the spirit of the entire session means "something doing" another year. I would write more of this but I am expecting it from another.

E. M. Carter.

P. S.—I have just finished reading the history of Rev. James O'Kelley, by McClenny, and find it just the thing for every member of the Christian church. When begun it is hard to quit reading until it is finished. The information is valuable.—E. M. C.

(Continued from page 1.)
ing."

This wealthy and good man believed that God had transferred nothing to him in such a sense that it had ceased to be His own. The most exalted of created beings has nothing whatever in this sense. The kingdom of God is a kingdom where every inch of the soil belongs to the sovereign, where all the property belongs to Him, and where He is ever at perfect liberty to dispose of everything as He will. And

this arrangement is not arbitrary, but gracious. God disposes of all things with reference to the happiness of all.

Man insists upon being the sole owner of what has been committed to him. He wants to hold it for himself and not for God. Then when he loses it he gnashes his teeth; for he is without consolation. What is worse than his loss, he sees a tyrant upon the throne of the universe, and as far as his own misery is concerned, this tyranny is a real one. But those who look upon their possessions as strictly speaking the possessions of God, and who cherish a perpetual readiness to yield everything at His command, sustain no losses. They do not perhaps get broken into the habit of parting company with loved and familiar things without a pang; but with the pang there is the consolation of knowing that God has taken his own for some

good and sufficient reason, and that a God of boundless goodness still sits upon the throne of the universe. "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

This age of prosperity and graft needs men who seeing the vile uses of wealth, can say, "But He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Personal prosperity without godliness turns people's heads, and they practice all manner of injustice, wickedness and oppression. Money-getting has well been called unhealthy when it impoverishes the mind, or dries up the sources of the spiritual life; when it blunts the moral sense, and confuses the distinction between right and wrong, virtue and vice; when it stifles religious impulse, and blots all thoughts of God from the soul. Money-getting is dangerous, when it engrosses all one's thoughts, leads a man to live meanly and coarsely, and causes him to find his deepest and most soul-satisfying joy, not in the culture of his heart or mind, not in doing good to himself or others, but in the adding of dollar to dollar.

We need rich men who will enrich our country by their riches, in whom the people will feel the richest and proudest; who give themselves with their money; who open the doors of opportunity widest to those about them; who are

ears to the deaf, eyes to the blind, and feet to the lame. Such men make every acre of land in their community worth more, and make richer every man who lives near them. Voltaire said, "I know of no great man, except those who have rendered great services to the human race."

The crying need of these times is rich men of the Job type, who are not looking for reputation, financial power, or pay; but rich men who go in the name of God to help lift the burden from humanity. Job said, "I delivered the poor that cried, and the fatherless, and him that had none to help him." It was Matthew Henry who said, "There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them."

The richest man in all the East believed in home. Here we find him at his best. His public life was a demonstration of his private life. He was anxious that his children should have a good time, but he was more anxious that they should be good and clean. "It may be that my sons have sinned, and cursed God in their hearts." He knew that their safety depended upon the character of the home. The Christian hearthstone is the sure foundation upon which to build. In the family virtues are cultivated which are a necessity for life; and if there be not enough moral principle to make the family adhere, prosperity becomes dangerous and deadening, and our institutions will fall to pieces of their own rottenness. Let us learn to show piety at home. If we do not there exhibit Christian character, it is because there is no grace and genuineness of character in our soul. Home is the mightiest of all tests of a man's character.

Job came from business, a man of keen insight into the affairs of the world, but with a heart pure, and his thoughts holy. He loved his family, but he hated the sin that would wreck their lives. He appreciated his wealth, and accepted it as a gift from God. He seemed to realize what true wealth meant, the well-being of body and mind and soul. Many are to be pitied whose possessions possess them, the possessed of modern society. Those most unhappy are those who use their possessions merely to gratify their pleasures.

NOTES AND PERSONALS.

—Rev. E. M. Carter, Chipley, Ga., is delighted with McClenny's Life of Rev. James O. Kelly. Of type of loyal layman and Christian course he is. All are who reading gentlemen than Deacon Scott Boyd and that number increases every of Ingram, Va. church of whose day now.

—If our patrons do not appreciate the efforts being made in this office, efforts wrought in terrible toil and sacrifice, to improve and enlarge The Sun, then we cannot hope for appreciation on any account.

—The year 1910 has been a period of uplook, if not of uplift. We hardly know which has received most talk and attention, Halley's comet, airships, or the high cost of living. All are high topics all right.

—If those who are to attend the North Carolina and Virginia Conference will write Mr. W. O. Farmer, R. F. D. 1, News Ferry, Va., it will be greatly appreciated, and conveyance from the nearest railroad station and homes will be amply provided.

—Rev. Warren H. Denison, D. D., pastor, has issued a manual of the First Christian Church, Huntington, Ind., for the year ending September 30th, 1910. The manual has twenty printed pages and gives full report of church progress, officers and member ship.

—It has been figured, authentically we presume, that the annual fire loss in the United States is fifteen dollars for every head of a family. Add to this the cost of cigars and cigarettes per year, and the value that "go up in smoke" becomes something fearful to contemplate.

—We extend fraternal sympathy to our dear brother, Rev. G. R. Underwood, Sanfords, N. C., in the loss of his wife, about which Dr. Long writes in another column. Sister Underwood was a woman of brave Christian graces and virtues, and though afflicted much for many years, she was patient, kind, faithful.

—The Charlotte Chronicle deposits this: It will be just like them to begin at once stirring up the people for the 1912 campaign.

—A politician has become a perennial nuisance. Wherein Col. Harris hath spoken the truth.

does seem that we might have a closed season against the politicians. Even the birds and wild animals enjoy that.

—There was no better and nobler service than that of the man who has faithfully served will fore.

—A good man in Israel, has gone to his reward, and his church, home and country are the poorer for his going. The bereaved family have our deepest sympathy.

—President Taft has issued a proclamation appointing the 24th of November as Thanksgiving Day. There is much to be thankful for and the people should observe the day as such.

—This week the Eastern North Carolina Conference is in session at New Elam. Next week, beginning Tuesday, November 15th, 10:30 a. m., the Western convenes at Hanks Chapel, in Chatham Co. and shall redouble our efforts Tuesday of the week following.

—From the Alamance, Glenora, we note that Rev. W. S. Long, D. D., united in marriage, October 26th, 1910, in the Christian Church of Graham, Mr. James D. Proctor, of Lumberton, N. C., and Miss Sarah May Kernodle, of Graham. Miss Wilson, of Elon's music department, presided at the piano, and Mrs. Hugh McRae McAllister (nee Elise Ramsay) was dame of honor. The wedding was elaborate and beautiful, the presents many and costly. We extend to the happy pair the best of good wishes.

—We learn from the Norfolk Landmark, with sincere and deep regret, that Mrs. L. G. W. Truitt, of Suffolk, who went to Philadelphia recently for medical treatment, is the law be totally ejected from this colony. They talk so much about the good old times, over in Virginia, Brother Observer, that they may have decided to go back to the good old times. And eat to those about them; who are their pleasure.

and cordial hospitality when she them. And if it is going to give them. Here is hoping that the birds and wild animals enjoy that.

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he was going to do with that money,

BEAUTY OF A LIFE SERVICE

Preaching is not an art in the sense in which sculpture, music and painting are arts. It resembles these, but it transcends them all. The work of the artist can be divorced from his character. In preaching it is the character of the preacher's power. Preaching is

If men would only look at the life of Jesus to see what Christianity is, and not at the life of the poor representatives of Jesus whom they see around them, there would be so much more clearness, they would be rid of so many difficulties and doubts. When I look at the life of Jesus I see that the purpose of consecration of emancipation, is service of his fellow-men. I cannot think for a moment of Jesus

Dr Moffitt will represent Elon College at the inauguration of Dr W. P. Few as president of Trinity College, at Durham Wednesday Nov. 9th. This is to be a notable event in educational circles. Representatives from the large universities North and West will be present and many colleges will be represented from all parts of the country. Dr. Few was elected to succeed Dr.

he was going to do with that money,

Young People

W. A. HARPER, EDITOR,
Elon College, N. C.

SUNDAY SCHOOL FINANCES.

This summer I attended a Sunday-school Convention in a certain North Carolina county. On the wall of the entertaining church was a black-board for an abstract of the Secretary's record. One column was headed "Penny Collections." I looked over in the attendance column and saw that there was less than an average of a penny each contributed. I inquired and found that this was the usual thing. "We just can't get our people to give more than a penny—and you see many of them won't give that," said the good superintendent sorrowfully. I thought of this paraphrase of an old proverb: "*Train up a child in the way he should not go, and when he is old, he will not depart from it.*"

All this happened in a church of another faith than ours. I wish we had none like it, but I fear we have. Many look upon giving as a duty; it is really a privilege. Many of us look upon it as a prerogative of the rich; Christ said a poor widow had cast in more than they all. Many of us look upon it as a special God-given grace; it is a matter of growth and training. We need to change our thinking on the matter of giving and to revise our methods mightily.

We cannot do very much with the adult members of our Sunday schools in the matter of increased liberality towards religious organizations and causes. Their habits are formed and will be hard to change, but one can train up the children and the young people. The surest way to do this is not to allow them to serve an apprenticeship under Alexander the coppersmith nor too long work with the Nicolaitans. For the child who is brought up to regard the weekly dole of a copper or a nickle as the highest and complete expression of Christian liberality will never do much more than give such coins when he becomes grown.

A child should also be taught for what purpose he gives. The other day I met a bright little fellow on his way to Sunday school with his penny. I asked him what he was going to do with that money.

"Give it to Mrs.," he readily replied. "And what is she going to do with it?" I queried. "Keep it for herself," he said. Who was to blame?

A child should be allowed to earn all money which he gives to a religious or charitable cause. This will give his gift the spirit of sacrifice which is the essence of Christian giving. There are numberless little tasks about the house which he may do and be recompensed for and thus get his "Sunday Money." In this way children will acquire good business habits as well as improve in spiritual insight.

Nor should they give indiscriminately. They should understand that a certain Sunday's or number of Sundays' collection in each month is to go for current expenses. The amount and nature of these expenses should be set forth fully before them. A certain Sunday's collection should be taken and invested in good books for libraries, and see that they are read. Duty to the orphanage should be taught and the financial interest shown should go to the support of the Orphanage, and its needs and work kept constantly before the pupils. A certain Sunday's collection should go to the Conference money, and that work made plain to them. A certain Sunday's collection should be devoted to some other special cause—such, for example, as permanent improvements in the Sunday school equipment, part payment of the pastor's salary, a Christmas tree or a picnic for the Sunday school or any other special cause meeting its approval. A system of Sunday school finances such as this would result in genuine training in Christian liberality and manifoldly increase the income of the church and its auxiliaries in the succeeding generation.

Remember. You never lose anything by having a definite plan nor by taking those who are to help carry out your plan into fullest and completest confidence. Who will be a helper?

WORK FOR TEMPERANCE.

Each C. E. Society should have a temperance committee. If you have no drunkards to convert, you have drunkards to prevent.

Subscribe to the temperance papers. See that a variety of them are taken by your members, and you will not lack for material for the temperance meetings.

Put temperance biographies in your society and Sunday school li-

braries and see that they are read. Have a society temperance pledge hung on the wall, and get the signature of every member.

Organize a temperance chorus, to sing at the temperance meetings of the society and elsewhere where the subjects come up.

Organize a temperance recitation contest with appropriate honors for excellence.

C. E. TOPICS FOR NOV. 13.

A Few Suggestions. The War Against the Saloon. Enlist! Hab. 2:1-20.

The Temperance Committee should lead. One of the Committee should read the Scripture. Another should give the comment thereon. A third should announce the hymns. A fourth should prepare a map of the U. S. and display it in the Society room, showing the territory now wet and that dry. The leader should be a fifth member of the committee.

The Purpose. It is well to have a definite purpose for every meeting. The purpose of this one should be to get as many of the young people as possible to sign a total abstinence pledge.

The Leader. Let the leader show the rapid growth of the temperance idea. He should call attention to the fact that a century ago ministers drank whiskey in their pulpits to invigorate and inspire them. Today not only ministers, but the great body of intelligent laymen also are total abstainers. He should speak also of the need of temperance in other lines—as an offset or safety-valve for our American strenuousness. Unless the American people cease their madness called strenuousness a century more will see us nervous wrecks and a tottering nation.

Questions for Meditation: (Answer voluntarily.)

What do you think of local option?

What do you think of prohibition?

What do you think of high license?

Does prohibition prohibit? How can the jug trade be prohibited?

What about cigarettes?

What about "near beer" joints?

What about coca-cola and other drinks containing "cola"?

What about gluttony?

What about loafing?

What about too arduous work?

Give a good definition of temperance?

Why do you prefer total abstinence to temperance in the use of harmful drugs?

What is the effect of intemperance on the body?

On the mind?

On the moral man?

Give a personal instance of the harm of intemperance. (to several)

Bible Seed-Thought: (Give voluntarily with a sentence comment.)

Wine is a mocker, Prov. 20:1.

Look not—why? Prov. 23:31.

Abstain—from what? 1 Thess. 5:22.

Who shall come to poverty? Prov. 23:21.

Woe—unto whom? Isa. 5:11.

When they shall be devoured, Nah. 1:10.

Take heed lest, Luke 21:34.

Who shall not inherit the kingdom? 1 Cor. 6:10.

Another view of the same, Gal. 5:21.

A contrast, Eph. 5:18.

Be sober, 1 Thess. 5:8.

Who will enlist for the fight? Psa. 94:16.

Who is on the Lord's side? Ex. 32:26.

Therefore choose life, Deut. 30:19.

Choose whom you will serve, Josh. 6:67.

24:15.

How long will ye halt? 1 Kings 18:21.

Take up thy cross, Mark 10:21.

Ye cannot serve God and Mammon, Luke 16:13.

Will ye also go away? John

Written Work: A three-minute record of the disasters wrought by drink during the past week of which I have read or heard.

For Next Week: Thanking God.

M., Nov. 14. Christ's example. Matt. 11:25-30.

T., Nov. 15. How angels did it. Luke 2:1-14.

W., Nov. 16. When God wants it. Rom. 14:6-8, 17; Mark 8:6.

T., Nov. 17. Sing, happy hearts. Jas. 5:13; Heb. 13:12-17.

F., Nov. 18. By our service. Matt. 10:7-8.

S., Nov. 19. In boldness. Dan. 6:10-15.

Sun., Nov. 20. Topic—How does God want to be thanked? Ps. 100:1-5. (Thanksgiving meeting.)

Suggested Programs

1. Chain of Prayer.

2. Song service—several Temperance songs.

3. Scripture and comment.

4. Map displayed as suggested above.

5. Written work as suggested above.

6. Leader's remarks.

7. Special music.

8. Prayer.

9. Voluntary Participation, including voluntary answers to Meditation Questions and voluntary giving of Scripture Seed-thoughts with comment, interspersed with stanzas of appropriate song.

10. Song Prayer.

11. Pastor's five minutes.

12. Signing the Temperance Pledge.

13. Song. Offering. Benediction.

THE SUNDAY SCHOOL LESSON FOR NOVEMBER 20, 1910.

By Dr. W. C. Wicker.

Jesus in Gethsemane. Matthew 26:36-56.

Golden Text.—The Son of Man is betrayed into the hands of sinners.—Matt. 26:45.

CRITICAL NOTES.

Gethsemane, (V. 26.) (probably from Aramaic meaning oil-press; such being doubtless in the vicinity), the name of a small field, plot, place, or olive yard just out of Jerusalem, over the brook Kedron, and at the foot of the Mount of Olives, to which Jesus, as often before, retired with his disciples on the night of his betrayal, and which was the scene of his agony. The Kedron runs in the bottom of the deep glen, parallel with the eastern wall of Jerusalem, and about 200 yards distant. Immediately beyond it rises the steep side of Olivet now, as formerly, cultivated in rude terraces. Somewhere on the slope of this mount Gethsemane must have been situated. According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure grounds; now, with the exception of those belonging to the Greek and Latin convents, hardly the vestige of a garden is to be seen. The Sultan of Turkey allows Jews to own estates there now and they may restore or open up gardens again as pleasure parks as they were in the time of Christ.

Began to be sorrowful and very heavy. vs. 37. This means overwhelmed with sorrow and anguish. The words (*enpeisthai kai ademonein*) meaning to occasion grief or sorrow, loneliness, solitude which pressed upon his soul like a weight of lead. Some scholars translate these words to mean, to be overwhelmed with anguish, grievously

troubled.

The time in which this garden scene of agony took place was on Friday morning, April 7, the day on which he was crucified between midnight and day.

"Tis midnight, and Olive's brow of blood, mockery, derision, insult, The star is dimmed that lately shone.

'Tis midnight; in the garden now The suffering Savior prays alone.

"Tis midnight, and, from all removed, The Savior wrestles lone with fears;

Even that disciple whom he loved Heeds not his Master's grief and tears."

"Tis midnight, and for others guilt The Man of Sorrows weeps in blood."

I.. First Prayer. In this midnight after Jesus had come to Gethsemane and placed eight of his disciples at the garden gate as an outer guard, and taken three, Peter, James, and John, with him into the garden as a body guard. He began to be exceedingly sorrowful, lonely, desolate; for even though he could take his most intimate disciples with him to the place of agony, "He must tread the wine press alone." So he said to them, "Tarry ye here and watch with me." He went a little and fell on his face, prone, prostrate, pleading in prayer when the burden of the sin of the world crushed down heavily upon him. He was sorrowful even unto death, and in his agony he cried out, O my Father, *if it be possible*, if it be possible to save a fallen race without this suffering, sacrifice for a sin-cursed world, *let this cup*, cup of sorrow, chalice of loneliness, the deep solitude of grief and the indescribable agony *pass from me*. The agony was so great, the load was so heavy, the grief so deep his sweat became as it were great drops of blood. He appealed to God, the Father, revealing the fatherhood of God the only hope of our deliverance in Christ, He pleaded to be freed from that tragic scene that awaited him on Calvary, but with no thought, purpose or desire to escape from fulfilling his divine mission. This cup of bitterness, loneliness, solitude, suffering, agony, death-sweat crown of thorns, denial, and scourging

which were intensified by the burden of the sins of the world crushing down upon his bleeding heart, and the cruel cross upon which he was to suffer crucifixion, ignominy, and shame but in spite of all these bitter dregs of sorrow, with submission and voluntary self-sacrifice he continued his prayer, saying, nevertheless not as I will, but as thou wilt.

II.. Second Prayer. V. 40-42. After his first prayer he came to his disciples and found them asleep and said unto Peter, What, could ye not watch with me one hour? The day before had been very exciting and now it was after midnight and the bodies of the disciples were naturally wearied. Jesus told them to watch and pray, that they enter not into temptation. He could foresee what they should have to endure for his name's sake and he continually instructed, warned, advised and counselled with them at all times and occasions to watch and pray that they might be prepared to meet the temptations when they should come to try their souls. He added, the spirit indeed is willing but the flesh is weak.

He went a second time to pray and said, "O my Father, if this cup may not pass away except I drink it, *thy will be done*." Submission, beautiful, sublime, glorious submission to the divine will.

III. Third Prayer. 43. After the second prayer, he came again to the disciples whom he had left to watch but they were found asleep again and he went and left them without disturbing their sleep and prayed in the same words. He returned to the disciples after the third prayer and said, Sleep on now, and take your rest. It seems that he had finished his petition to the Father to the fulness of his heart's desire and was completely resigned to the Father's will.

Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. He bade them arise and let us be going. He realized that he was to be apprehended and betrayed into the hands of cruel men and that the time of his betrayal was at hand,

IV. Judas Betrays Jesus. Judas knew where to expect to find Jesus and the disciples. He had probably accompanied them to this garden on several previous occasions. Judas brought with him a great multitude of Roman soldiers, Jewish officers, Captains of the Temple, Chief Priests and elders,

and their attendants, with swords and staves, torches and lanterns to take Jesus. Judas betrayed Jesus with a kiss to point him out to the soldiers. What deception could be greater, greater, what sin blacker, what crime more cruel than that of the kiss of betrayal.

Judas had begun by small sins. He first lost his love for the spiritual and became self-centered, developing a love for the worldly, sinful, sordid, until his degradation reached the depths of human depravity beyond which no human heart can go, and yet how many crucify Christ afresh each day and how many betray him after having assumed the duties or profession of the Christian life.

"Into the woods my Master went Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame,
But the olives they were not blind to him,
The little gray leaves were kind to him;
The thorn tree had a mind to him,
When into the woods he came.

Out of the woods my Master went
And he was well content,
Out of the woods my Master came,
Content with death and shame
When Death and Shame would woo him last.
From under the trees they drew him last;
'Twas on a tree they slew him—last,
When out of the woods he came."

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The Christian Orphanage

REV. JAS. L. FOSTER, EDITOR,
Elon College, N. C.

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AMOUNT BROUGHT FOR WARD \$ 1989.72

Dues.
J. Newman Denton, \$ 1.10
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Offerings
Durham, N. C. 6.90
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Greensboro, N. C. 2.31

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Mrs. H. Anderson's S. S. Class, 5.00
Miss Rattie Hurdle, 1.25

Thanksgiving Offering.
Pleasant Grove, Va., 13.00
Amount 12th Week, 85.62

Total \$ 2075.34

My Dear Children:—The \$2,000. mark has been reached at last!

We are glad. Now for \$3000. or more (we would not object one bit) by Jan. 1911.

Our first Thanksgiving offering received this week from Pleasant Grove. Let others follow just as rapidly as possible. Mrs. Foster and her force of children who help in office work are busy sending appeals both North and South for a grand Thanksgiving rally with which we hope to liquidate all debt.

We hope to report our cotton sale next week. Potatoes are dug and housed. Over three hundred bushels and if they keep well we will have a plentiful supply.

Uncle Jim's trip to Troy was, we hope, one that will result in much good.

Every one was interested. They have a great many things to consider and each subject was fully well discussed and steps taken whereby all enterprises of the church will (God helping) move forward. Over \$5000.00 was raised for missions. Splendid, you say! Yes it was but God is doing so much for us that this is small in comparison. We met the gentleman who recently sent a check for \$100.00 and need less to say, was glad to shake his hand. Our trip over to Dayton to the dedication of the Christian church and a visit to the Publish-

ing House was very interesting. Often. Enclosed find our dimes.

We met Dr. Barrett, whom all the children know; he was re-elected editor of the Herald of Gospel Liberty and we were also delighted to meet Sister Barrett again and her daughter, Miss Ethel, who has grown into womanhood it seems in such a short while.

Troy is a city of about 8000 inhabitants. Many handsome buildings are there; the First Christian church, where the Convention was held, is very beautiful, costing \$40,000.00. We went over the famous High Bridge of Kentucky and looked down quite a distance into the river.

Perhaps a western trip like this will never come our way again but we will never forget the lovely scenery along the way and the hospitality of the good people of Troy, Ohio.

Mrs. Staley sends money this week to replenish certain articles needed in her room. We are very grateful for this aid as things just will wear out in spite of all we can do. We are also indebted to Mrs. J. Fix, of Burlington, for box of soap and to Troinwood Manufacturing Co., Haw River, N. C., president, for one bale of checks which will be very useful for making winter dresses for our girls and blouses for the boys.

Remember to make your Thanksgiving offering as God has prospered you this year.

Most sincerely,
Uncle Jim.

Brown Summit, N. C.
October 22nd, 1910.

Dear Uncle Jim:—

Brother and I went to church today. Mr. Cox preached a good sermon; like he does every time.

We have been busy helping papa on the place. I send you, for Brother and me, 10 cents each.

Hope you and the cousins are all well. Yours truly,
Holt R. Geringer,
Gilbert H. Geringer.

Wonder if you can beat our boys. Our boys say our tobacco is better than any they have seen.

Pineapple, Ala.,
October 25th, 1910.

Dear Uncle Jim:

All are well again. We have plenty of good sugar cane to chew and enjoy it, too. Bill is well and we go driving

Lots of love to all the cousins. Fondly,
J. Newman Denton,
S. E. Denton, Jr.
Glad of the good health of both the boys and Bill and hope to hear good news all winter from the little Southland boys.

C. A. ANDERSON, M.D.
Office at Bradley's Drug Store
Hours 12 M. to 1 P. M. Night at Wilson House.

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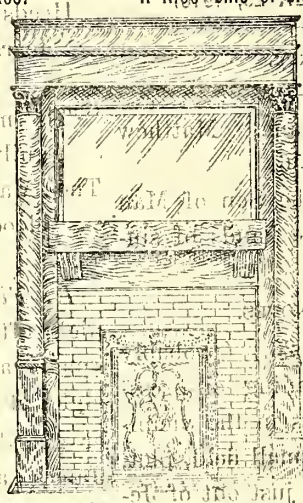
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Jas. A. R. Davis

UNDERTAKER

Mantels, Tiling and Grates.

My stock is complete for a small town like ours. I can show you anything in this line from a \$4.00 Finished Oak Mantel to the finest Mahogany Mantel made in this country. I also have a nice line Grates and Tiling for you to see. When in need of anything in this line, call at my store, Front Street. Prices right. No trouble show goods. Drop in & look anyway.

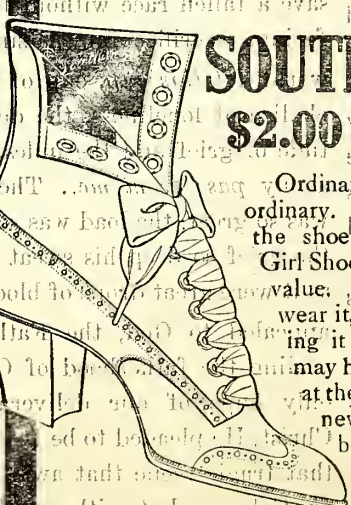


A nice line of Electric Supplies in stock. Can furnish you any kind of lamp bulb from a two candle power to the best 100 watt Tungsten Lamp. Any kind Electric Fixture furnished on short notice. If I have not got what you want in stock, I will get it for you on short notice. I have furnished some of the nicest fixtures in town, and I am still in the business.

JAS. A. R. DAVIS, Burlington, N. C.

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Some shoes always look neat and nifty. Some shoes look shabby in short order after they begin to see service. The woman whose shoes retain their fine lines and good looks after two months of wear, either paid four or five dollars for them or else she wears



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\$2.00 Shoe \$2.50

Ordinarily a \$2.00 shoe is very ordinary. When the looks are gone the shoe is gone. The Southern Girl Shoe at \$2.00 is an extraordinary value. It looks good as long as you wear it, and you will still be wearing it when your neighbor who may have bought some other shoe at the same time is obliged to buy new ones. We use only the best hides for vamps and tops, and the best sole leather money can buy. We have a dealer in your town. Look for the Red Bell on the box.

This same shoe in our "Autograph" Brand, \$2.50. \$3.00, is Goodyear Welt Sewed in our College Woman's Walking Shoe; it equals the best custom make.

CRADDOCK-TERRY CO.,
Lynchburg, Va.

CHRISTIAN ENDEAVOR PROVIDENTIAL DENTIAL

By Prof. Ned F. Brannock.

The Christian Endeavor is a providential word. But it is written, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

If we apply the above to the natural world and study the workings of nature, we are astonished at the number of things which have been revealed to man in his upward progress. As man has gone forward in his walk with God, God Almighty has allowed him to see more and more of the things which He has prepared for man's use and comfort in his life. When we look out into space, we are surely reminded of "The Heavens declare the glory of God." And so true is this that it is said that there never has been an undevout astronomer. From time to time man has discovered the treasures hidden in mother earth.

Man in his primitive state tilled the soil with rude implements, but there came a time when it was necessary for him to produce more than could be done with crooked sticks. God allowed him to discover the use of the metals. He caused man's mind to act and man invented the iron plow. Man at first carried his burdens on his own back then on that of his domestic animals. When it was necessary for more produce to be carried he began the use of wagons; when wagons could no longer carry the commerce of the country God showed man how to make use of steam.

By walking with God man has been allowed to know the heavens. Instead of looking out into space with curiosity he looks with the devout mind. Instead of carrying produce to market on his back he sends it whirling through the country by means of steam cars. Instead of bearing news on foot he has harnessed lightning and talks at his desk to all the civilized world. Indeed man is learning what God has in store for them that love Him. If we study the spiritual world we find perhaps the same providential guidance that we find in the natural world. God is gradually revealing himself to man. Ever since man tested sin God has been revealing

himself just as rapidly as man is plying himself with torture and gloom prepared for the revelation. The first promise came when God said: "I will put enmity between the woman, and between her seed and her seed; it shall bruise thy head and thou shalt bruise his heel." It took man a long while to prepare himself for the fulfilment of the wonderful promise. After passing through the ages of the patriarchs, prophets and priests man was then prepared for the fulfilment of the above promise.

When the above promise had been fulfilled and Christ was about to ascend to heaven He said unto his disciples, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This Comforter first worked among the disciples, and they went forth preaching and establishing churches throughout various parts of the world. Then He moved upon the hearts of the people and the Sunday schools was organized, and finally when the church was fully prepared He touched the heart of Dr. Carke and the C. E. was organized.

WHAT WE CAN.

Who was the French boy that made his servant wake him every morning with the cry: "Rise, Monsieur le Comte, you have great things to do today!"

The world has forgotten his name and it is not probable that he did any great things in it, but we may be sure that the call drove him every day to do many little things to do today!

Why should not each one of us wake every morning remembering that though the new day may give us no chance for splendid achievements, yet no line to carry to a sinking ship—no word to speak which shall uplift a nation—there will be plenty of chances in it before night to give to our neighbors fun, courage or strength? We cannot, write a poem like Keats's "Nightingale"; we cannot discover radium; but we can fill our windows with flowers to bid a cheerful good-morning to passersby. The old puritan doctrine that

A GOOD POSITION.

Can be had by ambitious young men and ladies in the field of "Wireless" or Railway telegraphy. Since the 8-hour law became effective, and since the Wireless companies are establishing "stations" throughout the country there is a great shortage of telegraphers. Positions pay from 70 to 90 per cent with good chance of advancement. The National Telegraph Institute operates six official institutes in America, under supervision of R. R. and Wireless Officials, and places all graduates into positions. It will pay you to write them for full details at Davenport, Ia., Cincinnati, O., Portland, Ore., or Memphis, Tenn. and Journal

VALUABLE LAND FOR SALE

By virtue of an order of the County Board of Education of Alamance County, North Carolina, I will on SATURDAY, NOV. 19TH, 1910 at four o'clock P. M. offer for sale on the premises the following real property to-wit:

One tract or parcel of land in Monticello Township, Alamance County, North Carolina, adjoining the lands of James N. Williamson, George Kerne and the Great View Church lot, and containing 1.91 acres more or less. Upon this tract of land is a building formerly used as a school house, and this was formerly a public school building and lot. This property will be sold for cash, but the Board of Education reserves the right to reject any and all bids made.

This October 15th, 1910.
P. H. Fleming, Supt. County Board of Education of Alamance County.

CHARLOTTE EVENING CHRONICLE

The only one-cent paper in the two Carolinas carrying Full Leased Wire Associated Press Dispatches. Send in your order for The Chronicle today at 75c per year; \$1.50 for 6 months; 75c. for 3 months; 25c. for 1 month. Sample copies on request. Address: THE EVENING CHRONICLE, Charlotte, N. C.

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J. D. & L. B. WHITED, Burlington, N. C.

OUR DEAD.

THE DEATH OF A GOOD MAN.

Address by Rev. S. B. Klapp at the burial of Deacon T. A. S. Boyd.

"Behold a good man in Israel has fallen today."—A great and good man had led God's people for a long time—had carried them through many difficult battles and gained many victories. When he seems to be needed most, one day he falls in death, and his people cry out, "Behold! a good man in Israel has fallen today." We are here at Pleasant Grove Christian Church, Va., today under similar circumstances of a sad character; to pay the last tribute of respect to the memory of brother Theophilus Archibald Scott Boyd, born Aug. 31st, 1834, and died October 30th, 1910, aged 75 years, one month and 29 days. He made a profession of religion in early life and united with the Christian church at Pleasant Grove, Halifax County,

Va., and remained a faithful member till 1890, when he became a family. He loved his church and old comrade of his said to me today charter member of Ingram Christian Church, Va., in which he served as a faithful deacon to the end. In 1886 I became his pastor and remained till 1890. I have been intimately acquainted with him for 24 years. He was my personal friend and I was his through all this period. A good man in Israel has fallen in the person of Bro. Boyd. I have met thousands of men; I say now, as I have said before, that Bro. Boyd was the biggest-hearted man I ever knew, so far as I understood men. He always wanted to do more than he could. His will-power was so strong that he often looked upon seeming impossibilities with conquering determination. He made things come to pass around him. His great will-power was never over come till last Sunday morning death alone subdued it. No one would ever suffer around him if it were in his power to give relief. He loved his home, he was a faithful husband and true father to the end, and provided well for his family. He loved his church and old comrade of his said to me today it never suffered if he knew its wants. His big heart was open to every good work around him. He demonstrated the golden rule in his life; he loved to do unto others as he would have them do unto him. He was a leader of men in good works. He was a good neighbor. He looked after the wants of the needy with great interest, caring with him supplies where needed. I have been with him on his visits of charity, when he enjoyed giving more than receiving. No one in his community could be missed more than he. His home, church and community have suffered an irreparable loss. He was a good citizen, loyal in every respect. He was a good soldier. He went into the Civil War in April, 1861, and returned April, 1865, after serving his country five years as an orderly sergeant in Captain Young's company, in the first Va. battalion of cavalry. He was always at his post of duty, faithful, true and brave; the first on duty and last to retire from duty. An old comrade of his said to me today that, "the Southern Confederacy never had a braver soldier than T. A. S. Boyd." He was a good farmer, being one of the most industrious of his county. No one in his community surpassed him in hard manual labor. He was a man of unconquerable energy. He was an interesting man; he made everybody about him feel pleasant and made friends wherever he went. He had a peculiar faculty of personal expression winning the affections of all with whom he came in touch. He was loved by all who knew him. Last but not least, he was a Christian gentleman, with an unblemished Christian character. He was positive, loyal, cheerful and sweet-spirited; an honor to his home, his church and his country. Yes, a good man in your midst has fallen. Halifax County and Virginia has lost one of her most worthy citizens. Like Paul, well did he fight the battles of a faithful Christian soldier. He

FINE FARMS FOR SALE.

The Celebrated Holt Farms, 1500 acres with two handsome, modern home places. Rich red land, the finest in the world. Fine for cattle and grain.

We can cut these farms up into small farms or sell as a whole, at prices that will surprise you.

Also small farms with good improvements for sale cheap. If you want a farm for from \$20.00 per acre up, write us.

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Capital and Surplus - - \$35,000.

Alamance Insurance and Real Estate Company.
Burlington, N. C.

Wednesday, November 9, 1910.]

CHRISTIAN SUN

fought the fight, ran the race, deeply feel the loss of one whose finished the cause, and on last Sunday morning gained an everlasting victory and has gone home to receive his reward. He leaves to his family an inheritance worth more than gold and silver: the highest type of Christian character, a good name, and an admirable Christian example. May his mantle fall on his children and be worn with honor to the end. He leaves a dear wife, two daughters and two sons, and many friends to mourn their loss.

I commend you to the grace of God and to the power of His love. You will meet again on the banks of eternal deliverance to part no more, and where no farewell tears are shed.

RIPPEY.

Inasmuch as it hath pleased the allwise Father to take from our midst a faithful member, Esther Rippey, we desire to express to relatives and friends our sympathy and our respect for the sacred memory of our departed classmate, and as we bow in humble submission to His will, we submit this tribute of respect:

Resolved, 1st, That in the death of this member the Philathea Class and of the Christian Sunday School in her death is sorely bereaved.

interest and influence was felt in the class.

2nd, That we bow with reverence and humility to Him who doeth all things well and say "Thy will be done."

3rd, That a copy of these resolutions be spread on our class record, a copy be sent to the family of the deceased, and also to the Burlington News and Christian Sun for publication.

Mrs. J. L. Seott,
Mrs. W. R. Sellars,
Mrs. Maud Patzsch.
Committee.

UNDERWOOD.

Laura Cathrine Underwood, the beloved wife of Rev. George R. Underwood of the Eastern N. C. Christian Conference, died at his home in Sanford, N. C., Oct. 27, 1910. She was born January 26, 1867, and was married to Bro. Underwood, Dec. 14, 1886. She was the mother of four children—two dead, and two living who are Daisy and Earl. At an early period of her life she embraced religion and continued through life to be a sincere and devoted Christian. She was indeed a true helpmeet and her husband confided in her and of the Christian Sunday School in her death is sorely bereaved.

When the Christian church in Sanford, N. C., was organized she was a charter member and the members of this church will greatly miss her in all services. For several years she was a great sufferer from afflictions that seemed to be incurable, but she was patient and without murmuring, passed gently and hopefully unto rest. The funeral services were held in the church in Sanford and she was laid to rest in the cemetery at Shallow Well Christian church.

W. S. Long.

"My wife is of Nervous Temperament, and it is

often difficult for her to sleep from nervousness. For some time she has used

Dr. Miles' Nervine

from which she gets relief, being able to sleep well after taking it. She also uses Dr. Miles' Anti-Pain Pills for headache."

W. W. Fishback, Redkey, Ind.

Dr. Miles' Nervine has been the means of restoring throngs of people to health and happiness, and in many obstinate cases, after all hope had been given up. A nerve tonic prepared in a scientific way. Dr. Miles' Nervine is without a superior for all nervous disorders. Ask your druggist.

Guaranteed to benefit or price of the first bottle is returned.

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Whether from Malarious conditions, Chills, over-heating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

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The Christian Sun, Elon College, N. C

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(Continued from page 11.)

position to give her influence, "what can I do to make the world better and happier?"

A woman living a few years ago in a miserable little village, planted in front of her house a flower garden. When her neighbors crowded round to admire it she persuaded them to go and do likewise. She gave them seeds, she helped them to dig and water, she kept up the work until they had planted their gardens and were able to send flowers to the county fair. The poor-spirited women in other villages became wise in seeds and bulbs instead of scandalous gossip. The men, for shame, cleaned and drained the streets. The little woman is dead and forgotten, but her work will be a help to many generations.

An Eton boy, Quintin Hogg, appalled by the misery of night-dreadful London, got a barrel and a board, a couple of candles and some old books, and started a school at night, under London bridge. He had two wharf-rats as first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They have trained in the many polytechnic schools which had grown out of the barrel and boards—not only in Great Britain but in her colonies as well.

In short, we may be sure, when we waken each morning, that God has filled our hands with good seeds, which if we plant them will go on yielding fruit throughout the ages.

Whoever you are—wise or foolish, rich or poor—God sent you into this world, as He sent every other human being, to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used.

Before you in your journey wait hundreds of human beings, with whom you must have relations, whom you must either urge on or hinder on their way. Is it your business to use your money, or beauty, or wit, or skill, or whatever good thing God has given you, for their help? Why not begin every morning with the French boy's thought, "I have great things to do today?"—Rebecca Harding Davis in "Saint Nicholas."

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INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 30¢ each; six months, 55¢ each; 12 months, 110¢ each. Single subscriptions, 120¢ per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 25¢ each; six months, 45¢ each; per year, 100¢ each; single subscriptions 110¢ per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 25¢ each; six months, 45¢ each; per year, 90¢ each; single subscriptions, 100¢ per year.

SCRIPTURE PICTURE CARDS—For beginners 2 to 6 years of age. Lithograph colored picture cards, 2 1/2 x 4 inches, with lesson on back. Uniform with Picture Charts. One set, 25¢ per quarter, containing one card for each Sunday in the quarter; 100¢ per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 2 to 6 years of age. A Quarterly Leaflet. Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75¢; per year, \$3.00.

JUNIOR HERALD—For children 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 55¢ each; six months, 90¢ each; twelve months, 150¢ each. Single subscriptions, 200¢ per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 100¢ each; six months, 180¢ each; 12 months, 320¢ each. Single subscriptions, 400¢ per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

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Misses Morrow and Bason offer a pretty lot of colored beavers and trimmed hats at special low prices. A pretty hat pin given with each hat till lot is sold.

Morrow & Bason

THE

Christian Sun

Founded 1844 by Elder Daniel W. Kerr. Organ of the Southern Christian Convention.

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J. O. ATKINSON, EDITOR.

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THE CHRISTIAN SUN,
Elon College, N. C.

For Advertising rates, address, O. F. Crowson, Manager, Burlington, N. C.

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Can a Wife Sue Her Husband For Personal Injuries?

Washington, Oct. 29.--If a husband beats his wife till she is bruised and bleeding, even crippled for life, should she be allowed to sue him for damage, or would such suits violate the sanctity of the home and tend to break up civilization. Such a question was laid today before the Supreme court of the United States for its decision.

Jessie E. Thompson, wife of Chas. N. Thompson, both living in the District of Columbia, sued her husband for \$70,000 damages for seven alleged assaults upon her. The nature of the alleged assaults and injuries was never brought out in open court, because, before the suit came to trial, the court had given judgment in favor of the accused, on the plea that at the time of the alleged assault the parties were husband and wife.

It is probably the first time that the Supreme court has had to pass on such a case.

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B. A. SELLARS & SONS, Burlington, N. C.

THE MURDERED BLUEBIRD.

The bluebird was happily flying about the yard, dropping down into the grass for a worm and darting through the air in swift pursuit of a flying bug.

Joe watched as she made her captures and flew twittering to her nest in a box nailed to a long pole on the garden fence.

Her young ones held open their gaping mouths and chirped frantically for each tit-bit.

Joe was fascinated by the swift flight of the mother bird through the air. He decided finally it would be great fun to see how near he could send a stone without really hitting her with the aid of his sling-shot.

He tried it several times and was greatly delighted to see the bluebird turn swiftly and dodge the stones as they whistled through the air. Joe continued his sport till at last the bird became accustomed to the stones passing by her, and no longer dodged them.

A grasshopper flew by, and the bluebird darted after it with a swoop.

Joe fitted a smooth pebble in his sling, twirled it around his head, and sent the missile humming in her direction.

The whistling pebble struck her upon the head with a crack. Over and over she turned until she fell at Joe's feet with a thud, gasped once or twice and lay still; and as Joe stared at her body in horror he heard the young ones in the nest crying loudly for their mother, who was not long overdue.

Joe is a grown man now, and has boys of his own, and whenever he finds them shooting or trapping the birds about the house, he tells them the story of the bluebird. Selected.

JAS. N. TAYLOR, M. D.

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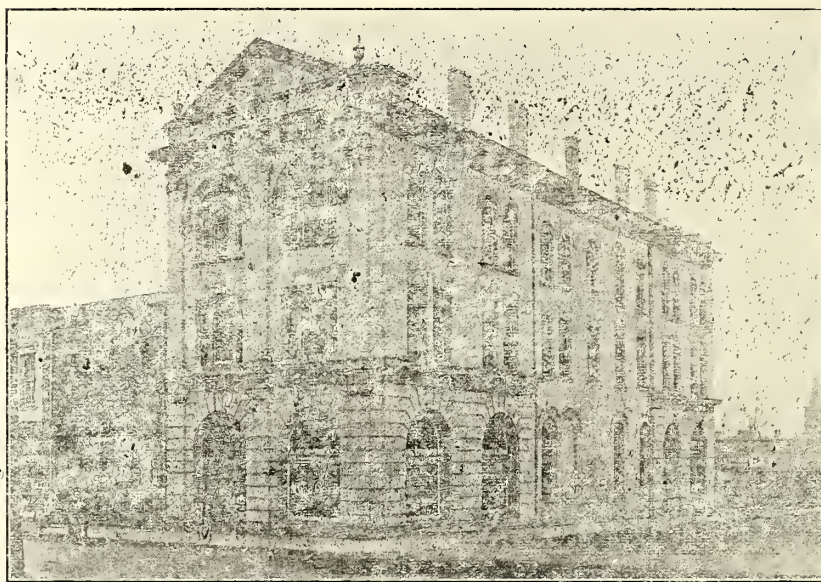
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